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The Spirit of Missions ;

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

To the intent that now unto the principalities and powers in heavenly places,
might be known, by the Church, the manifold wisdom of God.

St. Paul to the Ephesians.

VOLUME VI. FOR MDCCCXLI.

NEW-YORK:

PUBLISHED FOR THE BOARD OF MISSIONS,
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1841.

IT BELONGS TO THE CALLING OF
A CHURCH OF CHRIST, TO PREACH
THE GOSPEL, NOT ONLY IN CHRIS-
TENDOM, BUT TO ALL MANKIND,
FOR THE PURPOSE OF LEAD-
ING MEN TO THEIR SAVIOUR.

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Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VI.

JANUARY, 1841.

No. 1.

CORRESPONDENCE.

—
DOMESTIC.

—
MAINE.

FROM THE REV. F. FREEMAN, MISSIONARY AT AUGUSTA.

Bangor, Sept. 30, 1840.

Since my last report, our venerable Bishop has visited this Church, and confirmed sixteen ; these, with twenty confirmed before, make thirty-six confirmations within the last year. There have been during the last quarter, twenty-one additions to our list of communicants, making the present number fifty-five. I have baptised seven adults, and eleven infants. The Sunday school is increasing and gives promise of much good ; teachers, 12 ; scholars, 59. There have been some accessions of families to our congregation ; the present number of families is seventy-four ; average number of the congregation, two hundred and thirty. The prospects of the Church are as encouraging as ever, although great anxiety is felt in regard to the future, the vestry being now on the look out for another rector.

In leaving this interesting field, which I consider by far the most important in the state, it is proper that I should bear testimony to the kindness with which I have ever been received here. Your missionary leaves a place with which he has very many interesting and pleasant associations, and a congregation to which he is ardently attached. The peculiar situation of the newly formed Church at Augusta, where members, with becoming zeal, are struggling to sustain and enjoy the institutions and privileges of our holy order and worship, has made it evidently my duty, as a minister of that communion that regards the Church as *one*, and whose sympathies are extended to its members, however remote, to accept the invitation which St. Mark's Church in Augusta has repeatedly tendered to me. Leaving a people dear to my heart, among whom I have labored with much

encouragement, and entering upon another field at this time, I am sustained and encouraged by the hope, that by the blessing of God, I may be the humble instrument of greater good to the Church at large, in the building up of another branch of it.

That the progress of the Church in Bangor has been commensurate with my desires, I, of course, cannot say. But I feel that it becomes me, with much humility and gratitude to God, to acknowledge that whereunto, through the Divine goodness, we have attained. When I look back, and consider the past in connexion with the present, I am constrained to exclaim, "Lo! what hath God wrought!" Our beautified and commodious house of worship has been rescued from the alienation that seemed to await it, and we have enjoyed the pleasure of seeing it consecrated to the pious use and service for which it was erected. We have also enjoyed, in that consecrated place, the manifest presence and blessing of God in the ordinances of his appointment. To some, at least, it has already, we trust, become as the gate of heaven. If I am not greatly deceived, there has been here, during the whole of the past year, an increasing sense of the importance of the religion of the Bible—an increasing conviction of our need, as sinners, of the atoning blood of Christ, and disposition to rest all hope of salvation only on the mercy of God, in Christ Jesus, walking in obedience to the Divine commands. The preference here expressed for the Church, is an enlightened preference—her institutions are regarded as scriptural—her worship as primitive: the Church is loved. These things constrain me to bless God, and take courage concerning this people. They will still need your aid for a time—ultimately, I trust, to repay it many fold. Fondly do I hope, and ardently do I pray, that they may still be prospered, receiving, through the divinely appointed medium of gospel privileges, all spiritual blessing from heaven—the knowledge of the truth, as it is in Jesus, the sanctifying influences of the Holy Ghost, and, finally, life everlasting.

OHIO.

FROM THE REV. ABRAHAM EDWARDS, MISSIONARY AT RACCOON,
GALLIA COUNTY.

Centersville, Sept. 18, 1840.

Since my last report I have baptised six infants, and added six to the number of communicants. I have solemnized one marriage, and attended two funerals. During the quarter I have regularly officiated in three different places in the settlement. The attendance on our public services on Sundays is such that they are well sustained. The congregation at Centersville, where I have formed a Church, is increasing by emigration from Wales. The people here are generally poor, and in a great measure destitute of religious privileges. One great disadvantage which they have to contend with is their ignorance of the English tongue, and many of them are now too far

advanced in years to learn it ; so that the services must be altogether in the Welsh language.

FROM THE REV. WILLARD PRESBURY, MISSIONARY AT SPRINGFIELD.
Springfield, Clarke Co., Sept. 28, 1840.

I arrived here July 30, and entered immediately upon my duties, dividing my labors between this place and Yellow Springs, 9 miles distant. I have officiated here twice on every other Sunday, and the intermediate Sundays once at the Springs. The Church is small and feeble at each of the places, but still I trust the prospects are somewhat encouraging. My congregations in this place vary from 30 to 100, but the number of those that can be considered really Episcopalians, is small. At present the affairs of the Church are a good deal confused. Some, in the absence of a shepherd, have wandered from the fold ; others have lost their interest in it, and a few only remain firm. I hope, however, that time and the blessing of God will rectify all things. One thing I regard as encouraging—the parish is not in debt. The vestry have purchased and paid for an eligible lot, upon which they intend to erect an edifice as soon as practicable. I have formed a Sunday school, which is flourishing. At Springfield—Families, 10 ; baptisms, infants, 4 ; communicants added, 1, present number, 10 ; Sunday school teachers, 4 ; scholars, 17.—At Yellow Springs—Families, 5 ; communicants, 5.

INDIANA.

FROM THE REV. ASHBEL STEELE, MISSIONARY IN THE VICINITY
OF LAWRENCEBURGH.

Lawrenceburgh, August 22, 1840.

I write from this place, because, under the sore affliction of the failure of my voice, I am compelled to relinquish regular public ministrations for some time ; and I have been encouraged to come to this place with the view of taking the charge of a school.

Having labored so long, and passed through so many difficulties in New-Albany, and having succeeded in establishing the Church there, and erecting a church edifice, and thus prepared the way for a more extended field of usefulness, the trial is a sore one to be now disabled from continuing in that field of labor. But the physicians have advised me to give up the idea of officiating, except occasionally, for at least one year, to give my voice full time to recover. Bishop Kemper visited me in the mean time, and has advised me to the same course. Under my affliction I bow in submission to the divine will. I pray that my spiritual state may be improved by it. I endeavored to preach as long and as faithfully as my voice would permit.

I have not yet officially resigned to the vestry the charge of the parish at New-Albany, but shall do so by the last of the month. I have either officiated myself, or procured some kind brother in the ministry to do so, until last Sunday, when, by the call of the Bishop, and to fill my place as a member of the Sanding Committee, and to be present at the ordination of the

Rev. Mr. Pitkin, as priest, in this place, I left, and am now in Lawrenceburgh. Before leaving New-Albany, I succeeded, in concurrence with the vestry of my parish, and also on their invitation, in obtaining the consent, the Bishop having approved of the change, of the Rev. J. B. Britton, of Indianapolis, to be my successor, and to take my place the first week in September.

And now, under this trial, and for the cause of Christ, and in the service of the Church, I would still say, that I am ready, and purpose to do all I can to promote the same great cause to the extent of my ability. My voice allows me to officiate occasionally without injury. I purpose to keep a select school in Lawrenceburgh to aid in sustaining my family; and to visit, as I am able, all the principal towns in this vicinity. I would therefore request the Domestic Committee to continue me as a missionary in the vicinity of Lawrenceburgh, and make me such an allowance, as to salary, as shall correspond with the services I may be able to render. I make no appeal on the ground of what I have done, or now suffer, but plainly state my condition—my resignation of the station at New-Albany—and my desire to be still employed as far as my ability will allow.

I have administered the communion once in my parish at New-Albany, baptized one infant, and there has been one confirmed. I have also officiated once in Vincennes, once in Lafayette, and once in Lawrenceburgh. The Church in New-Albany is greatly encouraged, but owing to the times the debt for their church edifice presses heavily upon them.

Oct. 3, 1840.

I have passed through several of the interior towns, (a large number of which are springing up in this country,) but my voice is still too feeble to allow me to undertake the duties in full, or to officiate regularly, at any particular station. How long it will be before I can venture to do so, I cannot say. The Lord grant that it may be soon, if it be consistent with his holy will.

The two places which I propose to visit, and in which to make appointments for officiating, are Aurora and Rising Sun, two large villages on the Ohio, south of this place. I propose also to explore, as I am able, the whole of this large county. But I can do this only as my voice will allow.

FROM THE REV. J. B. BRITTON, MISSIONARY AT NEW-ALBANY.

New-Albany, Sept. 30, 1840.

I left Indianapolis on the 2d of September, and officiated here on the Lord's day following, so that the duties of my office have not been intermitted a single Sunday on account of my removal. The prospects of the Church here are decidedly encouraging; the congregations have increased, and several are looking forward to confirmation, and all seem encouraged; and it is my hope that in another year the heavy debt of this church, its great drawback, may be liquidated, and the parish support its own minister. This, at any rate, is the point I shall keep in view. On last

Lord's day evening I married a couple in church, after the old fashion of having a sermon on the occasion; and aisles as well as pews were all filled, and many had to go away for want of a standing place. This is the only parochial act I have to report during my month's residence. The Ladies' Society has recommenced with considerable vigor, and the Sunday school is very encouraging. It numbers about 15 teachers and 80 children. To this department of the mission I shall give special attention. In addition to two services, and the Sunday school on the Lord's day, I have a weekly lecture in church on Wednesday evening, and a teacher's meeting, and shall continue my former practice of a meeting on the Saturday evenings preceding the Sundays on which the Holy Communion is to be administered. Next Lord's day I hope to have some accessions to the communion. This church is an interesting one, especially as having a good proportion of young and active persons interested in it, but my heart often turns to my former charge. On the occasion of my farewell discourse, both of the Presbyterian congregations were dismissed, and the church was crowded, and many of other denominations remained to partake of the Lord's Supper with us. It was indeed a day never to be forgotten, at least by him who preached; and no pastor could have separated from his flock under more endearing circumstances. God grant that his work may go on to perfection there, and that they may have a pastor after his own heart.

Eight persons have been confirmed at Indianapolis since the last report; 2 added to the Communion, 2 adults baptised, and one funeral attended—whole number of communicants left there 38—3 having removed since the last report.

ILLINOIS.

FROM THE REV. J. DE PUI, MISSIONARY AT GALENA.

Galena, Sept. 1, 1840.

I have, without an omission, for the last three months, officiated twice on every Lord's day, and, with some few exceptions, once during the week. Our church is generally filled on Sunday mornings. Of late our afternoon services have been well attended. Owing to the impassable nature of our streets after a rain, some portion of the congregation are necessarily, at such times, detained from public worship.

From our late census it appears that Galena contains upwards of 2,000 inhabitants. It once contained upwards of 3,000. The stagnation of all kinds of business having thrown many out of employment, they have gone seeking their fortunes in some other region.

FROM THE REV. WM. DOUGLASS, MISSIONARY AT ALTON.

Alton, Sept. 23, 1840.

The services of the sanctuary have, since my last, been more numerously attended, and the congregations manifest a serious

deportment. Two families have been added to the congregation, which, though living in the country at considerable distance from Alton, hope to be able to attend the services, if not constantly, at least as often as practicable. The congregation seems to be slowly increasing in numbers, and I humbly, but sincerely hope, also, in piety and zeal. We pray for a still larger acquisition of such as are able to share with our feeble flock the responsibility of sustaining the Gospel in this place, without which we fear it will yet be abandoned for want of support.

I have officiated three times on Sunday evenings at Hunters-town, a small village in the vicinity of this place where there is one communicant, I believe the only Episcopalian in that village. On an excursion nine miles into the interior of this county, where I had accidentally heard an Episcopal family resided, I introduced myself to the family, and was warmly and affectionately welcomed to their residence. A promise to officiate for them and their neighbors at a future visit, conveyed a pleasure in which the whole family seemed to participate. Thus are the hearts of the missionaries cheered and revived by the occasional bursts of gratitude from those who know how to appreciate their visits.

FROM THE REV. J. L. DARROW, MISSIONARY AT COLLINSVILLE, &c.

Collinsville, Madison Co., Oct. 7, 1840.

Since the date of my last quarterly report, I have been regularly officiating at my station, and dividing my time between Marine and Collinsville, until the last Sunday of the month of September, which was spent at Edwardsville, where we commenced service in our new church. It had been expected that the church would be opened sooner, but we delayed several weeks hesitating in consequence of the impossibility of its being consecrated, owing to the absence of the Bishop from the diocese.

When, after the delay, the church was opened, it was crowded. A considerable number have expressed the intention of renting pews. The ladies have formed a sewing circle, and have aided considerably towards defraying the expense of painting the church, &c. The church is very neat and beautiful. It has cost, however, more than I supposed. The entire cost, including the lot, is estimated at twenty-two hundred dollars, of which nearly five hundred dollars remain unpaid.

In Collinsville our church still remains without pews, because we have not the means of putting them in. We have temporary seats, and generally the congregation is quite numerous.

Our congregations at Marine are good, and the responses are well performed.

We count fifteen communicants, viz., eight in Collinsville, five at Edwardsville, and two at Marine.

FROM THE REV. G. P. GIDDINGE, MISSIONARY AT QUINCY.

Hopkinsville, Ky., Nov. 6, 1840.

Your favor of Oct. 23d, and that of Oct. 15th, came to this place during my absence to Illinois. In reply, I would state that I have received an invitation to take charge of the church at Quincy. If it meets with the approbation of Bishop Chase, I shall accept of the invitation, and shall be ready to leave this place in about five weeks.

As I have lately been over the state, I feel disposed to plead ardently for two other points; I refer to Rushville and Carrolton. At the former place we have now the finest opening for the Church we have ever had. The missionary could officiate regularly, at all seasons, at Beardstown and Mount Sterling, and in favorable seasons, at Lewiston and some other points. This place should be attended to at once. I received one additional communicant while I was there, and baptised three children. The audiences were good, and very attentive.

The other point is Carrolton and Jerseyville, never yet, I believe, named as missionary stations. I have received from these places an invitation to locate among them. There are now near Carrolton nearly, or quite, a dozen communicants, and I consider it one of the finest openings for usefulness in the state.

GEORGIA.

FROM THE REV. E. B. KELLOGG, MISSIONARY AT CLARKESVILLE.

Clarkesville, Sept. 28, 1840.

Our services are performed in this place twice every Sunday. The Rev. Mr. Bragg, from Macon, has officiated for me two Sundays. Our congregations at the academy in the morning, have been chiefly composed of persons from the low country, and there has uniformly been a good attendance. In the afternoon the number of hearers is increased by those who usually attend the service of the Methodists. Ours is with much propriety called a summer congregation, and I fear it is likely to remain such for years to come; for though every season brings new families of Episcopalians, yet among all who have bought lands or dwellings there is not one who expects to reside here through the winter. All design to leave this by the 1st of November, as usual, with the exception of the three Episcopal families who are permanent residents. And even these latter are not able half the time to attend our services in the winter, owing to the inclemency of the weather, the badness of our roads, and the distance at which they live from the village.

Such is the true character of our congregation in this place, so far as I have been able to learn it from an actual residence of nearly two years. But notwithstanding such is its present condition, no doubt is entertained that the Church has obtained a permanent footing here; and it would be regarded as a great affliction by those Episcopalians who remain here, and those who frequent this place, to be deprived of their own services,

especially during the summer months. I have continued to meet my Sunday school every morning at 9 o'clock. It has been remarkably well attended, and great credit is due to the teachers, for the devoted zeal with which they have labored. At our last convention, the Rector of Christ Church, Savannah, gave a pledge to raise \$600 for finishing our church in this place. This amount, with what is already subscribed, will be sufficient for the purpose. It only remains for the workmen to complete their engagements, and we shall have a church here, with the desirable advantage of being, as a parish, free from debt.

FLORIDA.

FROM THE REV. DAVID BROWN, MISSIONARY AT JACKSONVILLE.

Jacksonville, Sept. 20, 1840.

The first sufficient portion of strength to write, after a long and painful illness, is now devoted to what must be accepted as an apology for a report. With much feebleness of hand, my pen is held, and I fear even my brain has not yet quite recovered from the distractions and shocks of a violent fever. In all humility, may I be thankful for the vouchsafement of the little physical and mental strength yet possessed!

Since my last report, until five weeks ago when I was confined by sickness, besides the usual public services, I visited many sick persons, and buried two. Several deaths and removals have lately taken place.

The Church in Florida, as well as the country, seems doomed to disaster and desolation. Casting my eyes on the Journal of the Diocese, of 1838, I find that death, disease, and removal, have swept from his place and duties, every clergyman then comprising the clergy of Florida, myself excepted,—one half of the whole number gone to their account!

ALABAMA.

FROM THE REV. T. A. COOK, MISSIONARY AT LAFAYETTE.

Lafayette, Oct. 3, 1840.

Though I have had to struggle on through some trying difficulties, I thank God that we have not been altogether stationary since we have had the privilege of a separate place of worship. Our congregation has of course become smaller; but it gives me pleasure to observe a strong feeling of interest growing up rapidly in the hearts of the people for the welfare of Zion. I have great encouragement to proceed, feeling that, so far, my work has not been wholly in vain in the Lord. This year has established the reputation of our town for salubrity and health; for while the whole southern country, so far as we can hear, is almost literally a great hospital, our citizens have escaped without a death from fever contracted at home. The Holy Communion has been administered regularly the first Sunday in every month, since we have had our own place to worship in.

I have the promise of a bell from my mother in South Carolina, and \$50 more from a gentleman of this place, for the church which we hope to build next year.

FROM THE REV. F. B. LEE, MISSIONARY AT CARLOWVILLE.

Carlowville, Oct. 1, 1840.

The statistics of the congregation for this quarter are the same with those of the preceding—except the loss of one member by death. Several families have attended the church during the summer season who contemplate joining the congregation permanently. I have exchanged twice during the quarter, at which times the Communion was administered to eight persons.

FROM THE REV. J. E. SAWYER, MISSIONARY AT GREENSBORO'.

Greensboro', Oct. 10, 1840.

The congregations are large, and serious, and attentive. I cannot but hope that God will in his own good time add to his Church here such as shall be saved, for He is the "Lord of the harvest," and "giveth the increase." Since my last report, there have been six baptisms, (one adult.) The walls of our church edifice are completed, and we indulge the hope that it will be finished in time to permit us to celebrate the festival which commemorates the nativity of our blessed Lord and Saviour.

FROM THE REV. L. B. WRIGHT, MISSIONARY AT SELMA.

Selma, Dallas Co., Oct. 17, 1840.

Our usual services here have been suspended during the last seven weeks while our church edifice was being plastered and painted. On Sunday next we hope to commence our regular services and continue them without further interruption. Temporary seats have been provided while the pews are being built; when these are completed, (which will be within two months,) the church will be furnished throughout and ready for consecration. Having no suitable place for the administration of the Sacrament of the Lord's Supper, we have made no attempt to enjoy its privileges during the last two or three months.

Having now facilities for increasing our strength as a congregation, we hope, by the blessing of God upon our undertaking, to be able to say, that our labors have not been altogether ineffectual.

MISSISSIPPI.

FROM THE REV. M. L. FORBES, LATE MISSIONARY AT COLUMBUS.

Columbus, November 3, 1840.

Having resigned the pastoral care of St. Paul's Church of this place, I request the Domestic Committee to accept, by this letter, my resignation of their appointment as missionary at Columbus. I expect to remain, by God's blessing, and officiate for this people, as heretofore, until January. I have, as you know, for a long time desired to leave this part of the country,

but have been prevented from so doing heretofore in consequence of the peculiar and embarrassed situation of this Church, but the Church now being nearly through with its difficulties arising from debt, the obstacles in the way of my leaving the country are thus removed. When I sent my resignation of the charge to the vestry, they called a meeting of the congregation to consider of the matter, the result of which was my re-election by the congregation, with the promise of a salary of \$800, if I would continue in charge of the Church; but though it was the unanimous desire that I should remain, and I could not but feel flattered by the compliment, yet it appeared to me that it was my duty to decline their invitation. I mention this fact, because I wish the Committee to be apprized of the feeling that prevails between myself and people after a connection of more than four years. Our very difficulties, as a religious society, appear to have attached us to each other; but duty requires us sometimes to break up the fondest earthly connections; and it is unnecessary to inform you that I feel impelled, in the present case, by a sense of duty.

Where I shall go from this place I do not know. I have no plans matured as yet; but hope to find some field of labor before the lapse of many weeks of the coming year, in which I shall be disposed to settle permanently in the exercise of my ministry.

ARKANSAS.

FROM THE REV. WM. MITCHELL, MISSIONARY AT PINE BLUFF.

Pine Bluff, Jefferson Co., Sept. 10, 1840.

The changes in the last two months are great; disease and death have invaded our habitations, and not a family has escaped the former. My own have every one been ill; and I am myself still suffering from an attack. Most of my time has been spent at the bed side of the sick. On the day previous to the death of one of my parishioners, I administered the Holy Communion to her, her mother and two sisters. It was a time of overpowering interest,—verily God was in our midst to the great comfort of us all; how great the goodness and mercy of God, that He has provided an almighty Saviour, to whom we sinners may go in the time of sickness, pain and death. The last moments of this parishioner were full of interest; in her was exhibited the great power of redeeming love. She said to me, just before she departed this life,—“My whole trust is in my Saviour Jesus Christ, I long to be with him; I shall soon see him; I know I am dying.”

Among those whom I have been called to commit to the earth was one of two brothers, young men, full of youth and hope, who leaving a widowed mother in Kentucky, came to this place to acquire wealth. Death deprives the one of the object of his desire, and the other is now sick of the fever.

The last time I preached or held official service in the church, was on the 6th Sunday after Trinity. Since that time the services have been discontinued, because there were scarcely enough well persons to nurse and take care of the sick; none

to attend church. Before the sickness my congregations were on the increase.

This part of the state is said to have been healthy till this year—and even now, there are but few deaths compared with the number sick. Hundreds of miles above us, among the hills, diseases are more fatal; the oldest settlers suffer as much as the new; and this is the case also in the Bluffs.

Baptisms, 4 children; Communicants, 10 or 15. No Sunday school, for want of books; a large one can be raised.

FOREIGN.

WESTERN AFRICA.

The arrival of Captain Lawlin furnishes dates from Cape Palmas to the 5th of Oct. General health prevailed at the mission stations, and every reasonable encouragement attended the various operations of the missionaries. The Rev. Mr. Payne was soon to commence a new out-station, at the mouth of the Cavally river, 18 miles from Cape Palmas, and the prejudices of the coast-natives against the efforts more interior had in a great measure subsided. Dr. Savage had not returned from the gold coast, in which direction he had gone about six weeks previously. The following are extracts from the letters and journal received.

Rev. J. Payne, Cavally, July 9, 1840.—Instruction of Young Men.
—Much interest has for some time been manifested by the young men of this place in education. For about three weeks they have been organized into a class, and meet every night at our house. The exercises of the evening are always concluded with singing and prayer in Grebo, and comments upon some appropriate portion of Scripture. Those present appear to be interested; whether really so, remains to be proved. There is so much meanness and hypocrisy in the African character, that the utmost caution is necessary to avoid being led astray by appearances. At present, about twelve young men receive regular instruction; what will be the issue, I know not. I feel it, however, to be cause for heartfelt gratitude, that I am permitted to point so many every night, to the “Lamb of God who taketh away the sin of the world.”

July 24.—Visit of Gnebur to the Interior.—Yesterday Gnebur, the young man mentioned on a former occasion, returned from a visit to an interior tribe, called Wehbo. This tribe is distant from this place about fifty miles, situated around the Falls of the Cavally river, and has for its chief town Netea, visited by Dr. Hall. The account given by him and others of his visit is very interesting. He, and two young men who accompanied him, took their books with them and made good use of them, as their progress abundantly shows. Amongst others, he took a Grebo hymn-book, several of the hymns of which he learned to read and sing with great facility. These he used in evening worship, in connection with prayer in his own tongue. Whenever he gave notice that there would be religious services at the house in which he was staying, it was crowded to overflowing. On these occasions, in addition to singing and praying, he was in the habit of

telling the people "of the things of God." The conversations which took place on some of these occasions were singular, and afford apt illustrations of the state of mind which the missionary here has to encounter.

"But Gnebur," (says an old man,) "if true, why should we attend to the things of God? What can we gain by it; we are too far from the coast ever to be visited by white men, and therefore cannot become rich? Why then tell us to mind the things of God?" "I do not tell you," (says Gnebur,) "that by keeping God's laws you will become rich in this world, but that you will be happy with God when you die. But God is able to make those who love him, rich even in this world if he chooses." Even such remarks show that Gnebur's trading trip caused the people of Wehbo to think about the claims of the Gospel; and thus a beginning of preaching the Gospel to this interior tribe has been made. Ere long, it will be both safe and easy for the white missionary to preach the Gospel to all the twelve tribes, which throng the banks of the Cavally, between this and its Falls. Indeed, at this time (there being no misunderstanding between these tribes) there is no difficulty in going up the river, except what arises from the necessity of making presents all the way. Even this however will be gradually removed, as it has been on the coast by frequent visitations, and this great highway become the medium of conveying the blessings of the Gospel to the thousands around and beyond it. But where are the instruments to be employed in this delightful field, already white for the harvest? The station at the Cape has no laborers to spare; and the missionary at this place has as much and more than he can do, in a radius of five miles around him. In this space are twelve towns, excluding Grahway, of more or less magnitude, but all large enough to claim the services of the missionary. Should he therefore preach regularly in each of these towns—he cannot consistently with other engagements perform the circuit in less than two weeks, and this is quite seldom enough to present the truth to minds so dark and indifferent, and slow to receive the message of eternal life. The missionary stationed at Cavally, cannot therefore leave his post for a week, without certain injury to his charge, however inviting the field stretched out before his eyes; he can do nothing more therefore, than pray, "O Lord, send forth more laborers into the vineyard;" and holding up the wasting harvest to their view, cry to his American brethren "come over and help us." Come! for "all things are now ready." Come now, or the high road now opened may be again closed! "Come now," or the thousands who are waiting to hear the Gospel, will have lost forever their opportunity of hearing and receiving of, its blessings.

Sunday, July 26.—To-day the congregation was very large, I think, including the scholars, at least two hundred; may the Lord apply his word to the hearts of these poor people. I am

more and more encouraged in the hope that he will ; hath Jesus not said, "and I, if I be lifted up, I will draw all men unto me."

August 5th.—Yesterday I returned from Mount V., where I preached, spent the Sunday, and partook, with my brethren and sisters of the mission, of the emblems of the broken body and shed blood of our blessed Saviour.

Since my return, my heart has been much depressed at seeing and hearing of the administering of "Sassy-wood," upon charge of witchcraft—one woman has died of it, and a man has drunk it to-day. It being a political institution, I can do nothing but preach against it, and pray that God may "have mercy upon this poor people, and change their hearts." In their ignorance most of them do it, but it shall not always be so.

Sunday, Aug. 9th.—Congregation very large. I felt much encouraged by this, because yesterday, orders were issued late in the day, that all should turn out to-day to prepare the road leading to the rice farms. About five o'clock, I waited on the Bodio, Ibadio, and Tibawah, the three chief officers among the people—informed them that the next day was the Sabbath, and requested their interference to prevent its violation ; they promised to do so, though I had not faith to believe they would ; it was, however, done, and the result what I have stated. It affords the most satisfactory evidence which I have had, of the existence of a religious influence. May the Lord increase it more and more, until all shall fear and love him.

Aug. 22d.—Yesterday the head men of this place assembled for the purpose of enacting a law, that no bullock shall be taken or killed in payment for debt, for the next five or ten years. This fact is of little consequence in itself, as it is a measure of policy, to prevent the destruction of their stock, which has been threatened by the late outrages of the soldiery, or young and middle aged men. The agitation of the subject has, however, called forth the expression of an opinion, from a few, which is most gratifying. It was urged by these persons, that the prohibition should extend to bullocks and goats and sheep, so often demanded for and sacrificed to the devil. Such a proposition evinced a contempt of diabolical authority, least expected in the source from which it came. May the Lord increase such contempt to the total rejection of the dominion of Satan.

Sunday, Aug. 23d.—Attendance on religious services good, though it is the busiest season in the year.

August 26th.—Went out this afternoon, as usual, to preach in one of the divisions of Cavally. I am surprised now, on every occasion, that I am able to get together any congregation, as the rice gathering generally occupies men, women and children. I always find enough, however, to cheer my heart, and to encourage me to proclaim with joy the unsearchable riches of Christ. This afternoon I took for my subject, the evidences of the truth of Christianity, in the reach even of every heathen—the corruption of man's heart, of which it speaks, its opposition to the Gospel, though confessedly calculated to

make men happy here and hereafter—the inequality of rewards and punishments here, making future retributions necessary, &c. &c. When I had finished, the usual “true, true,” was heard all around the house. “But,” says one old man, addressing Gnebur, my interpreter, “you can learn and do all this, you are young ; we cannot, our time is past.” G. immediately took the position that salvation was in the reach of every one—that God’s laws are written upon every heart, and that all know, and may do their duty if they will. He then showed how God’s laws would be an end of quarrels and misery amongst them. His hearers could only answer, that he spoke the truth. But oh ! for the disposition to follow what is so readily acknowledged to be true ! As we were returning home, G., after speaking of the conversation, said, with much apparent feeling, “ Oh, I wish I may be a preacher, Mr. Payne, please beg God for this !” May God have mercy upon him, and make him a chosen vessel to bear the glad tidings of the Gospel to his poor countrymen.

Sunday, Aug. 30th.—Attendance on religious services to-day good, though not quite equal to that on last Sabbath. I have been constantly fearing a falling off in my congregations, as the Gospel attracts more, in nearly all cases, than continue to attend. But as my fears have not been realized after the lapse of ten months, I begin to allow myself to hope, either that I have better materials to operate upon, or that I have had more of divine assistance than laborers in other fields, and even than older ones in this. Not only has there been no falling off, but the congregations have been very much the same, if not steadily increasing. I cannot, upon the whole, but indulge a comfortable hope, that he who has promised that “ in due time we shall reap, if we faint not,” will, ere long, cause his word to spring up and bear fruit in the hearts of these people.

Oct. 1st.—*Examination of the School at Cavally.*—Our quarterly examination took place on yesterday. The Rev. Mr. Wilson of Cape Palmas, and wife—the Rev. Mr. Smith, and several teachers of our mission attended. Twenty-three native boys and one colonist, five native girls and one colonist, and twelve young native men were examined. The progress of all was encouraging, that of many of the young men much so. Several read quite well, and one, Gnebur, read fluently, and with ease in English and Grebo, and exhibited specimens of writing highly creditable. The interest of the occasion was not a little enhanced by the presence of the king, head men, and the parents of most of the children, all of whom appeared highly gratified with the exercises.

When the examination closed, Mr. W. arose and after expressing his gratification at what he now witnessed, remarked “ that it was not yet quite seven years since he first visited the towns of the Grebo country ; then there was not one school, or one child under religious instruction ; now there were seven schools in operation, giving instruction to upwards of two hundred children, and the people of the towns where these schools were

located, were hearing the glad tidings of the gospel. He would predict, that in less than seven years more, the whole Grebo people would receive the gospel—erect in every town a temple to the Lord, and delight to place all their children under instruction.” God grant that these probable predictions may be realized.

(In speaking of the immediate field of his labors, Mr. P. says :) On this space (16 square miles) is a population of more than 6000 souls. My labors, thus far, have been confined almost exclusively to little more than one half of this field, small as it may appear, in consequence of having little help, and being much occupied in reducing to something like system our incipient operations. This work, however, now is in a great measure accomplished. A colonist youth, educated in the Mission school at Cape Palmas is now employed as my assistant, and he, with one of the most advanced native boys from the same place, and Mrs. Payne, almost relieve me of duty in the school, and leave me free to do “the work of an evangelist.” I trust, therefore, with the beginning of the coming dry season, about Christmas, to commence regular services at King Baphro’s, at the mouth of the Cavally river, [about 4 or 5 miles to leeward and 18 from Cape Palmas,] and the towns in the rear of his. And this, as I have remarked in another place, will fully occupy me in the most delightful work on earth—proclaiming to perishing men the “glad tidings of the Gospel.”

Openings to the interior.—But while here is my work, and enough too, this, unless appearances are most deceptive, is the gate through which the Gospel can be most easily introduced into the interior of this region of country by others. Unlike the natives of Cape Palmas, this people, having no American settlement amongst them—having a poor, exhausted soil to cultivate, situated at the mouth of the river on the sea-coast, are in every respect interested in maintaining an extensive and uninterrupted intercourse with the interior natives; while the latter depending upon them for salt, as well as all foreign manufactures, are equally interested in cultivating it. Let this people, then, once be thoroughly convinced that our object is not to *trade* and interfere with their speculations, but to convert; and still more, let them but feel the truth as it is preached to them, and they will become our efficient auxiliaries in enlightening the vast interior. To convince them of our real object, and to produce an impression here, has been my single object hitherto. Knowing the excessive jealousy, with which the secular interests of the coast natives, leads them to guard the interior against such as might possibly interfere with these interests, I have carefully avoided speaking of our designs upon the interior, except so far as they are seen in the great message which we bring. I have the satisfaction of believing that my course has accomplished what was desired. I have evidence that it is now very generally believed, that I am not here as a trade man, but simply and exclusively, by God’s command to teach his laws and will. Nor can I think, that were I to-day to present a petition to these very

people, who, two years ago, seized the baggage of some of our brethren, to prevent their going up the river, they would hesitate to send me where they would not permit them to go. How important, then, seems the call for at least two laborers, to enter at once upon this inviting field. I do hope that the subject will be deemed of sufficient importance to induce a call from the Committee for such laborers, and that there will be found those who are disposed heartily to respond to it. But the cause is his, in whom is all wisdom and power.

We trust that you will never cease to pray that we may be enabled to devise the best possible means of usefulness, and then most faithfully to use them. Oh, that all at home could realize how much we need "the wisdom of the serpent, and harmlessness of the dove," and then I know we should not fail to have the unceasing prayers of all who love Christ and his cause.

Rev. L. B. Minor.—Cape Palmas, Sept. 24.—But crosses and inconveniences are to be classed among those trials with which God in his mercy and love, sees fit to afflict us. It would ill become us to complain of trials, when our comforts are almost every day becoming greater, and are even now much more so than we deserve. There is, thank God, with us, a sufficiency of the good things of this world; and even health, the want of which has marred our comfort in Africa, is evidently becoming every year, less and less precarious. Mr. Appleby looks as well as many in New-York, and Br. Payne accomplishes the journey from Cavally to this place and back again, the same day—ten miles in a canoe, and twelve miles on foot without difficulty. Even Mrs. Payne finds a journey here, if in ordinary health, a recreation. Dr. Savage is now absent on a voyage to the leeward; his health latterly has not been so good as it was, but, we trust, that, by God's blessing, the sea voyage, will, as it once did, restore him to perfect health.

It is now a generally received opinion among all classes throughout the colonies, that the dangers attendant on a visit to the African coast, or a prolonged residence there, is every year becoming less and less—the effect probably of a combination of causes.

We have lately fallen on a plan of operating upon the natives, which we humbly hope, by the Divine blessing, will eventuate in good. It is the endeavoring to induce a few of the more hopeful among them, to settle near us, and thus form a small village under our immediate control, and from which, all Greengreases and Sassy-wood palavers, are by express stipulation to be excluded—nor will any working on Sunday be allowed. All to whom this plan has been proposed have readily agreed to it. They are, (to use their own language,) "tired of country fash," which is not surprising when we reflect, that, both their lives and property, are completely at the mercy of a lawless and unprincipled soldiery. We propose limiting the number at first to ten families, and if the plan works well, to increase it gradually as our experience may suggest.

The state of religious feeling, which was so encouraging a short time previous to my arrival, still exists, though in a less degree. Among those who on that occasion expressed a hope of salvation, there were, (as you may suppose,) some who mistook the mere force of example for the operations of the Spirit. There are others who, from the first, gave better grounds of hope, who still stand forth among their fellows as consistent followers of the Lord Jesus. Many allowances must be made, not only on the score of youth, but for the very great disadvantages under which they labored in still more early youth—allowances in the latter case, which few, save those intimately acquainted with the demoralizing influences of heathenism, would be willing to make. It would be folly to expect of our pupils the same tenderness of conscience, the same quickness in the perception of evil, that might well be expected of those who from earliest childhood have enjoyed the prayerful attention and unceasing care of a christian mother. A heathen parent encourages her child, both by precept and example, to indulge in the grossest vices, and so deeply does such instruction take root in the corrupt heart of the natural man, that nothing short of the restraining grace of God can ever eradicate it.

There cannot be a doubt but that this branch of the mission (the Colonists,) imperiously demands our attention; nor can it be neglected without detriment, in more ways than one; yet, believing myself called of God to preach the gospel to the heathen, nothing short of it can render me contented.

The bulk of the congregation, on Sunday morning, is from the mission—the average attendance from the colony, at that time, not exceeding twenty; but at night, when other places of worship are closed, our little chapel is pretty well filled by a very attentive audience. Our Sunday school and Bible classes are, we humbly hope, doing good.



Chapel of the Episcopal Mission near Cape Palmas.

MISCELLANEOUS.

NESTORIANS. That portion of this interesting people east of the Kurdish mountains, it is well known have resisted the influence of the Romish Church, to which the western branch has yielded. The following interesting information respecting the former, is condensed from the letters of the missionary of the A. B. C. F. Missions, dated Ooromiah, where a mission has for several years existed. It is the professed object of this mission, to instruct the Nestorians without any change in their church government. *See Mis. Herald, Dec.*

A Nestorian priest in affliction. "One of the priests, who had resided at the mission as an assistant, stated, after the decease of his wife, "that often, on waking in the night, he had found that his wife had risen, and retired for prayer; and, on asking her why she had risen, she would reply that thoughts of God came over her with such deep solemnity, that she could not sleep, and felt constrained to rise and pray; and when he interrogated her why she had not awaked him that he might rise and pray with her, she would reply that she often enjoyed prayer most when alone." "With the amount of spiritual knowledge (continues the missionary,) which many of the Nestorians possess, their attachment to the Bible and to the Christian religion, and the serious devotional habits of some of them, I cannot help hoping that there may be here and there a praying Simeon and Anna among this interesting people, even now 'waiting for the consolation of Israel.' Subsequently, the same priest was visited, when his brother, a pupil of the mission seminary, was near his end. "The family were weeping by the bedside, and the priest, while wiping the tears from his own eyes, said to them, 'Do not weep, but give glory to God.' He appeared calm, and, though melted with grief, was still resigned. How is Elias? I inquired. 'Elias has done with this world,' said the priest. Does he know that he is dying? I inquired. 'Yes,' answered the priest, 'he has just been praying, and committing his soul to the Lord.' Elias recognised me. I asked him whether he had hope in Christ, and he answered me in a broken, faltering manner, 'By the strength of God I hope in Christ.' The priest proceeded to state that he had conversed much with him, and that Elias had said that he had no worthiness of his own to recommend him, but trusted simply in Christ, and, confiding in him, he was not afraid to die. The priest's appearance was deeply interesting. He solemnly warned his family, and others who were present, 'to be also ready,' and heed the voice of God in the scene before them. There was, in this instance, none of the noisy, frantic grief which is often witnessed at the dying bed in these countries; there was deep sorrow, but also solemnity and stillness. I never felt more grateful for the precious hopes and consolations of the gospel, than while standing by that death bed, and witnessing their soothing, sustaining influence on the afflicted priest."

Funeral.—"A large assembly collected in the church-yard,

where the funeral service was read. It was simple, but solemn and impressive. One part in particular, where the Bishop took his stand upon the grave after it was filled, and repeated 'Farewell, my brother, until the resurrection,' was affecting beyond description. After the funeral, on my making some inquiries relative to the funeral service, priest Abraham proposed that we should translate it into the spoken language of the people, that the people may be benefitted by hearing it.

"Two of the patriarch's brothers, one of them his designated successor, the same who visited us three years ago, are now with us. They have intimated a wish to enter the service of our mission. Would our means enable us to employ them, they might render us important aid, and might themselves become thus prepared to be efficient missionaries to their countrymen among the mountains.

"Our Nestorian priests have just been in to condole with us, (on occasion of repeated afflictions in the mission families.) They deeply feel for us in our bereavement, and it is truly soothing to our feelings to witness their deep sympathy, and yet more to listen to the healing solaces of the holy scriptures, tenderly and pertinently administered to us by Nestorian christians. I happened to be sitting with a Bible in my hands, when the priests came in, 'From that book draw consolation,' said priest Dunka, and then proceeded to quote from it several precious promises, in his own language.

"Soon after the priests left my room, one of the Nestorian Bishops came in to condole with us. Among other things, he remarked, 'true, it was your only son and child, but that, too, was God's only Son with whom the Father parted that he might come into this world and die for us.'

"Mar Gabriel visited us, to tender to us his condolence in our bereavement. Deacon Badel, the teacher of our girl's school, accompanied him for the same purpose. Among other things, in the course of our conversation, I reminded him of the declaration of Christ, that where our treasures are, there will our hearts be also; and suggested that the Lord is, perhaps, taking our treasures (our little children) to himself, that he may draw our hearts after them. 'What an interesting, precious thought,' exclaimed the Deacon, 'I will repeat that in our church to our people, that the afflicted among them may be comforted in their bereavements, and benefitted by them.'"

In a conversation with two priests residing at the mission, "both appeared deeply solemn. John said he often felt afraid to go to sleep at night, lest he should awake in eternity, and in the world of despair. The priest expressed the hope that he is pardoned through the merits of Christ and washed in his blood; though he added, that, in view of his remaining depravity and sins, he hoped with distrust and trembling; but that it was his unceasing prayer, that God would prepare him to live to his glory, and die in peace. The external conduct of this priest is entirely correct, his charac-

ter extremely amiable, his deportment habitually serious, and his conscience apparently very tender. His solicitude and efforts for the improvement and salvation of his family and people, are also very interesting. He has recently introduced family worship in his own household, probably a solitary instance of the kind among the Nestorians; and he is indefatigable, though discreet, in his efforts to instruct and reform his people."

Funeral services.—"The religious services at the grave, on the occasion of interment, are interesting, and not tediously long. To-day the sexton and others were preparing the grave; it was not quite ready when the corpse reached the spot. Priest Dunka translated from the book containing their funeral services, (Oneeda) a few pages into the vulgar language. The matter was in general excellent, and the language and figures were vivid, and often very striking. Among other figures were the following; I give but a meagre skeleton of those I mention. 'Death is a cup of which all must taste. The Saviour said, If it be possible let this cup pass from me; yet thy will be done. He tasted it, and took from it the poignancy of its bitterness. We must all taste it. And let us too, say, when this bitter cup is presented to us, in the removal of dear friends, thy will, O Lord, be done. Adam, where is he? He tasted this cup. Abel, the righteous, where is he? He tasted this cup.' Thus the enumeration proceeded through the catalogue of patriarchs, prophets, and worthies, in the same simple and primitive style, in which Peter enumerated them on the day of pentecost, Stephen, in his vindication, and Paul, in adducing instances of eminent faith, in his epistle to the Hebrews. They had tasted this cup. So had proud and mighty kings and nobles. 'Where are they?' It was repeatedly interrogated; and the reply as often, 'This grave furnishes the answer.'"

"Death was also styled a bridge, over which all must pass, the figure being expanded in the same manner as the above. I was particularly interested to hear it insisted, in this connexion, that we must repent and receive Christ as our Saviour, before crossing this bridge, there being no repentance that will avail us beyond it; and delay to repent being perilous in the extreme, as life is uncertain.

"Finally, 'The earth at the resurrection, for the dead will rise, when Christ shall come in his chariot to judgment, then the earth, the common mother of all flesh, from whose womb all spring, and to whose womb all must return, will present all her offspring, the graves opening upon her ample bosom to the Redeemer and Judge, who will select from among them the righteous and take them with him to his kingdom, and send the wicked to their own place, in the world of perdition.'

"Seldom do the people hear these services, or any part of them, in any but an unknown tongue."

The following prayer was prepared by one of the priests, to be used in the Mission Seminary.

‘O Lord God, our Father who art in Heaven, listen to our voice, and accept our prayers and our supplications, and let our petitions come up before thee. Let thy mercy be upon us, for we are sinners and guilty before thee; but do thou forgive to us our sins and pass by our iniquities; for, for us thou didst come to this world and endure crucifixion, and pain, and anguish, and railing, and mocking, and spitting in the face, and death, that thou mightest deliver us from the blindness of sin. O Christ, thou lover of the penitent, have mercy on us. O thou good Physician, heal our wounds and wipe away the filth of our sins; for thou knowest the misery of our nature, that if thy mercy help us not we are lost forever. But come thou to our help. Deliver us from the wicked deceiver, for by day and by night, at all times, every hour, he casts his nets, his snares, and his traps, that he may take us in them. But save thou us from his hands. Have compassion, have mercy on us.’

‘O Lord Jesus Christ, do thou send peace into the midst of our bishops, priests, deacons, and scholars, and our young men and little children, that they may be united in love and friendship, and the harmony of peace; for we are all brethren in Christ; that there may not be wrong, deceit, quarrelling, and division in the midst of us; but that thy pleasure may be with us. O, thou Creator of the heights and the depths, have thou mercy upon us. Send thou the Holy Spirit to dwell in our hearts, that he may purify and remove from within us all the stains of our iniquities, and may teach us the words of life, that we may read and learn the instructions of Christ, and find salvation to our souls unto eternal life.’

‘O Lord, bless this assembly, small and great, that the knowledge of thy word may increase within us, and bless the people among whom we dwell. O Lord, help those who preach thy word, that they may be blessed and abound in thy love and thy favor to the end. And together we would ascribe glory to the Father, to the Son, and to the Holy Ghost, forever and ever,—Amen.’

“Received a visit from Mar Sleevea, the Bishop of Gavvar, a district in the mountains. He is a sprightly, fine-looking man; but though a bishop, he is unable to read, save that he can chant his prayers in the ancient Syriac, without knowing their meaning. I expressed my regret to priest Dunka, that any of their bishops should be found in such a predicament. ‘We have worse bishops than Mar Sleevea among the mountains,’ said the priest; meaning that there are those who are still more ignorant.

“Priest Dunka gave a history of his own case to illustrate the difficulty of learning to read in the mountain districts. His father was not pleased with his attempting to learn, and told him he must become a shepherd. . . . With such feelings, his father was always offended, if he saw him have his psalter in his hands, and would take it roughly from him, and give his head a box, and tell him to go and look after his flock. In his ardent desire

to learn, however, he could not abandon the undertaking; and he conceived the idea of studying by himself as he watched the sheep among the wild Kurdish mountains; and accordingly he used to take his psalter, secretly under his garment day after day, and when fairly out of the view of any one, studied it while keeping the flock, until he had committed the whole of the psalms to memory and learned to spell the words. With such a foundation, he continued to improve all his opportunities to learn until he became educated and was ordained as a priest.

“Mar Sleeva states that there are now but few Nestorians in Gavvar, which is reckoned the finest and most fertile district among the Kurdish mountains. The Nestorians were formerly numerous in that district, but they have been so often plundered and overrun by the Kurds, who seem to be increasing in number and in power, that only a small remnant of the Christians is now left.”

At the earnest solicitation of several priests, and with the approbation of three bishops, public worship was on one occasion held in a Nestorian Church in which the missionaries addressed the audience. “About forty or fifty natives assembled and listened in perfect silence, and with very encouraging attention, to an exposition of a few verses from the fifth of Matthew. The two priests of the city, and deacon Badel took part in the exercise, all adding something in confirmation of what was said. Mar Yousuf, (one of the Bishops) also was present, and spoke as follows, ‘Until now you have heard preaching, and not knowing your duty, you had no sin; but now you hear, and God will require it of you. Will you then say, ‘we have not heard?’ Will you call to witness that sun and the moon, these walls, and this church, and say, ‘we have not heard?’”

“The more I become acquainted with the Nestorian Church, the more deeply I am impressed with the idea that it is spiritual death, rather than error in theological belief, which is their calamity. Many human and childish traditions, both written and oral, are indeed prevalent among them; and some of these doctrines of men they have introduced into their forms of worship. In general, however, their liturgy is composed of unexceptionable and excellent matter. The charge of heresy on the subject of Christ’s character has been so violently thrown upon them, ever since the days of Nestorius, by the Catholics and other sects of oriental Christians, that suspicion in relation to their orthodoxy on that momentous subject may naturally be felt also in Protestant Christendom. I am satisfied, however, that the Nestorians are sound in the faith on this point. I was reminded particularly on this subject, this morning, in glancing at their religious creed, which they always repeat at the close of their worship. It is what they recognize as the Nicene creed, and accords very nearly with that venerable document as it has been handed down to us. As the churches in America may be interested to know just the form and matter of this creed of the

Nestorians, I send you below a literal translation of it, as it occurs in their liturgy in the ancient Syriac, and is always repeated by them at the close of their religious exercises, which is at least twice every day. I send the translation of it with the caption prefixed, in the precise form in which it occurs in the Nestorian liturgy, viz :—

Nestorian Creed.—‘ The Creed which was composed by three hundred and eighteen Holy Fathers, who were assembled at Nice, a City of Bythinia, in the time of King Constantine the Pious. The occasion of their assembling was on account of Arius, the infidel accursed.

‘ We believe in one God, the Father Almighty, creator of all things which are visible and invisible.

‘ And in one Lord Jesus Christ, the Son of God, the only begotten, the first born of every creature, who was begotten of his Father before all worlds, and was not created ; the true God of the true God ; of the same substance with his Father, by whose hands the worlds were made and all things were created ; who for us men, and for our salvation, descended from heaven, and was incarnate by the Holy Ghost, and became man, and was conceived and born of the Virgin Mary, and suffered and was crucified, in the days of Pontius Pilate, and died and was buried and rose on the third day, according to the Scriptures, and ascended into heaven and sitteth on the right hand of his Father, and is again to come to judge the living and the dead.

‘ And we believe in one Holy Spirit, the Spirit of truth, who proceeded from the Father, the Spirit that giveth life.

‘ And in one holy, apostolic, catholic church.

‘ We acknowledge one baptism for the remission of sins ; and the resurrection of the body, and the life everlasting.”

‘ This creed being regarded by them as a summary of their religious belief, and being so often repeated by the Nestorians, cannot fail, of course, to exert a strong influence on their religious views and feelings ; and its correctness is a strong indication that, as above suggested, it is the quickening spirit, and not innovations of doctrine or of forms, that is needed in this fallen church, for its renovation and salvation.

“ Received an urgent request from the priests and principal men of Geog-Tapa, that we should translate, or cause to be translated, the Nestorian liturgy, which is now in the ancient Syriac, a dead language, into their vernacular tongue. I recommended to the applicants to confer with their bishop on the subject. This request is particularly interesting, as it indicates a strong hankering, in both ecclesiastics and people, for religious knowledge and light. Priests Dunka and Abraham, in presenting the application, to enforce it, quoted the language of Paul to the Corinthians, ‘ Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand with an unknown tongue,’ &c.”

PROCEEDINGS.

DOMESTIC COMMITTEE.

December 7, 1840.—Stated Meeting.—The Rt. Rev. Dr. Onderdonk took the Chair.

On the report of the Committee on Southern Missions, the Rev. James Young was recognized as the Missionary at Tusculum and Florence, Alabama; and the resignation of the station at Columbus, Mississippi, by the Rev. M. L. Forbes, was accepted.

December 21.—Stated Meeting.—The Rev. Mr. Richmond was called to the Chair.

On the report of the Committee on Indian Missions, the following resolutions were adopted :

Resolved, That it is expedient that a male teacher be appointed for the Duck Creek Mission as soon as the services of a suitable person can be obtained; the teacher to be a candidate for Orders, and to be expected, when in the ministry, to devote himself to the Oneidas as a missionary.

Resolved, That the Rev. Solomon Davis be authorized to visit the Senecas, Quapaws and other Indians in the Indian Territory, and to take with him his interpreter, if he shall deem it expedient; and to remain there until he has ascertained what opportunity may exist for the establishment of a Mission among the Indians in that region.

On the report of the Committee on Northern Missions, the Rev. Luman Foote was recognized as the missionary at Kalamazoo, Michigan; the Rev. G. P. Giddings was recognized as the missionary at Quincy, and parts adjacent, Illinois; and the Rev. John Sellwood, as the missionary in Pike county, and parts adjacent, Illinois.

A communication was received from Murray Hoffman, Esq., resigning his seat as a member of the Committee on account of numerous professional and other avocations, which prevent his attendance. The resignation was accepted with an expression of regret, on the part of the Committee, at the loss of his valuable services.

FOREIGN COMMITTEE.

December 1, 1840.—Stated Meeting.—Bishop Onderdonk in the Chair.—Bishop Doane was also present.

A communication on behalf of the clergy of Philadelphia being submitted, suggesting a mission to Bexley, W. Africa, the Rev. Dr. Milnor and the Secretary and General Agent were appointed to confer with them on the subject.

December 15, 1840.—Stated Meeting.—The Rev. Dr. Milnor in the Chair.

The joint Committee on the Spirit of Missions, reported that 5000 copies of that work were now published; and that for the present year nothing has, as yet, been needed from the general funds to sustain it. Near \$2000 were still however due from subscribers. Arrangements for printing the ensuing volume were also reported.

The Secretary and General Agent was instructed to lay before the Church, a statement of the finances as presented to the Committee, showing the necessity of increased contributions prior to June, to prevent a reduction of the Missions subsequent to that time, there being no funds applicable to their support now in the Treasury.

A Committee was chosen to consider and report the most suitable means towards an increase of missionaries and funds.

Mr. Minturn was appointed a member of the Standing Committee on Missions to China, and also of the Joint Committee on the Spirit of Missions.

INTELLIGENCE.

MISSIONARY NOTICES.—(DOMESTIC.)—The Rt. Rev. Dr. Kemper, Missionary Bishop for Missouri, Iowa, and Wisconsin, returned to St. Louis, Missouri, on the 13th of November, after a visitation of his extensive charge which occupied several months.

The Rt. Rev. Dr. Polk, Missionary Bishop for Arkansas, &c., was expected to set out on the first of December, on a visitation of Arkansas, Louisiana, and Alabama. His address for the month of February is, care of Rev. Dr. Wheaton, New Orleans, Louisiana; for March, care of Rev. S. S. Lewis, Mobile, Alabama.

The Rev. Luman Foote has been assigned to the station at Kalamazoo, Michigan.

The Rev. A. C. Treadway does not immediately enter upon duty as a missionary, being temporarily engaged in Trinity Church, Natchez, Mississippi.

It will be seen, by the Proceedings, that the Domestic Committee are desirous of obtaining a teacher for the Oneidas at Duck Creek, Wisconsin, who is a candidate for Orders, having missionary labor among the Indians in view.

FUNDS FOR DOMESTIC MISSIONS.—The amount acknowledged by the Treasurer for Domestic Missions, for the month ending December 15, is far below the average current expenditure, and contributes nothing towards making up the alarming deficiency of the previous part of the missionary year. At the time this sheet goes to press (Dec. 23,) there is still needed between three and four thousand dollars, to be able to discharge all the dues of the first of January. We commend the subject anew to the attention of our readers, with the hope that the exigency will

lead all our parishes, not only to present action, but to some systematic course, which may secure the missionary work from embarrassment, and enable the Committee to rely upon uniform and increasing resources.

ENCOURAGEMENT.—We give a few extracts from letters recently received, in relation to funds.

From a missionary in the diocese of New-York :

"I enclose you \$—, as the contribution of the Missionary Society of — Church, in this place, to the funds of the Domestic Committee of the Board of Missions.

"From the fact of this being a missionary station of the Missionary Society of this diocese, we think it the duty of the Parochial Missionary Society to appropriate the greater portion of the funds they raise to the Society which has assisted them so long. But I trust that we shall be enabled to make you another small remittance. If so, we shall have the satisfaction of knowing that we have done something to assist in making up the alarming deficiency which, I am grieved to see, exists in the funds of the Domestic Committee at the present time. My own experience warrants, I think, my saying, that every congregation however poor, can do something for the important cause of missions. If all thought so, and would act accordingly, the Church would be enabled to answer, in some degree, the calls made upon her."

From a rector in the same diocese, whose parish has for several years contributed, on an average, \$500 per annum to each Department :

"I was never more happy, in being a member of the Church, than when I received your letter, unfolding her noble work, and making known her wants. I am only waiting until I can fix a time [for making our usual parochial effort,] when I will write again. We shall be ready soon, I think."

From a rector in the diocese of Western New-York :

"It gives me pleasure to remit the foregoing contribution of — Church, —, to the cause of Domestic Missions. I hope the parish will soon reorganize their plans of systematic charity, on St. Paul's principle, and contribute more and more regularly. While the Church in this region is so far from being self-supported, too much must not be expected; but a lively interest in our Domestic Missionary establishment is very generally manifested."

From a rector in the diocese of Pennsylvania :

"Your favor of — was received this morning; and in acknowledging it, I beg leave to express a Churchman's mortification at the unjustifiable neglect wherewith the claims of Domestic Missions have been regarded by the mass of churches throughout

the country. The state of things most surely requires prompt, systematic, universal action. In reference to my own parish, I may say, that always heretofore, whether special emergency was present or not, have we made our appropriations to missionary and other church objects; and according to custom, there shall be appropriated at our next periodical collection for missions, (which will be made in January,) such an amount as the collection admits of."

From an anonymous writer in the same diocese :

"I have seen, by the Spirit of Missions for several months, that the contributions for Domestic Missions, fall far short of the wants of our scattered flocks. This has affected my mind seriously, and though I can ill afford it, I send you ten dollars, requesting you to apply it to Domestic Missions, as from a poor member of — Church, —. We all know that the Church does too little for Domestic Missions, the missionaries being too few and their salaries too small; but if every one who *cannot* afford it, would send one, five, or ten dollars, and every one who *can* afford it, would send fifty or a hundred, the missionary treasure would abound, and the givers would find no lack."

From a rector in the diocese of South Carolina :

"I grieve very much at the information you give (and which I find stated in the Spirit of Missions for December,) respecting the condition of the funds for Domestic Missions. I would I could contribute some effectual aid. I hope to do something. You may depend upon receiving, say by the 10th of January, perhaps by the 1st, at least \$——, I think it may amount to fifty more. I shall exert myself to make it even more than that sum."

From a rector in the diocese of Georgia :

"Above I send you a draft at sight, for \$——, collected from my congregation yesterday morning, in aid of the Funds of the Domestic Committee of the Board of Missions. I devoutly pray that your appeal to the Church may meet with such a response from every quarter, as may relieve the Committee from the threatened embarrassment, and enable them to go forward with a good heart, in the important work committed to them, of building up the waste places of Zion."

From another rector in the same diocese :

"I have long been hoping to send to you some pecuniary help, amidst the increasing embarrassments of the cause of Missions. This feeble diocese has felt the general pressure of the times very deeply. Still we wish to do something, even at this late hour of overwhelming embarrassment. By the first of February next, (and sooner if possible,) we will endeavor to remit the sum of \$——, as a contribution from our little flock."

APPEAL OF THE FOREIGN COMMITTEE.—The Committee have long forborne to urge any special appeal in behalf of the funds

for the Foreign Department, especially as the necessities of the Domestic Committee were more immediately pressing. They cannot be longer silent, and yet be just to the interests confided to their care. They are now using for the support of the Foreign Stations, funds borrowed from special contributions, which must be restored hereafter. All the funds for missionary purposes have been expended. They are nevertheless anxious at an early date to send out two missionaries to Mardin, and a female teacher to Crete, and to increase the number of missionaries and teachers in W. Africa, and in Texas. It must be seen however that unless a general effort is soon made for a steady increase of funds, no increase of missionaries can safely take place, and even a reduction in the present operations must ensue. During the four years ending in June last, the annual average of the missionary receipts was \$4000 less than the expenditure. The deficiency was met by a balance in hand at the commencement of that period of about \$17,000, which is now entirely exhausted.

It may be thought that the expenditures are large and may be easily reduced. Reflection will show that such reduction would seriously affect the interests of the missions. In Athens, for instance, the 800 pupils under daily Christian instruction involve the average expense of \$7 each per annum. That sum includes every charge; any reduction must lessen the number of pupils. In Crete the whole expense of the mission is educating about 460 pupils at \$5 each; there too, reduction must diminish the numbers. In Batavia, 16 hopeful Chinese boys are members of Mr. Boone's family, and two other day schools comprising about 50 pupils are sustained at the entire expense of about \$2000, the larger part of which is contributed by a single parish and two female societies. In Africa, near 80 pupils are now under family care; and these, together with the preaching of the Gospel to several hundreds of the natives and colonists, are sustained at an expense of about \$8000 per annum. This mission is still compelled to rely upon articles sent from this country, for the necessities of life, thus increasing the expense. It is now, under God's blessing, so far established that operations much more extended may be sustained at an expense, comparatively far less. The Committee are further pledged for about \$1,700 to Texas and about \$3,000 to Constantinople and Mardin. The general expenses are already upon the lowest scale. Last year the contributions were \$2,000 less than the average, and for the past six months of the present year, are less than the previous corres-

ponding period. This diminution in funds is found chiefly in the falling off of many of the small donations, where the amount seems to have discouraged from continued effort. But with the multitude of such contributions, comes the voice that cries with such warm encouragement, "Go forward." It is not in the temporary effort of a few churches, that reliance can be placed, for enlarged or continued operations. It is unreasonable to expect such aid long if unsustained by more general efforts.

In the hope that each rector would respond to the call of the general missions of the Church, the sentiment has been somewhat extensively expressed against parochial associations, and especially against agencies. Time has been given for the experiment, and, in deciding, it may be wise to advert to the Societies of the English Church. The Ch. Miss. Society last year, out of £99,000, received from auxiliary societies, more than £80,000, only £437 2s. 7d. coming from collections in church. The Venerable Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, have at length yielded to experience, and have received fresh impulse from local agencies and missionary meetings.

The Committee do not allow themselves to fear that they shall be compelled, *in June next, to notify the several stations that a reduction in their operations must take place.* But will it be needful that an agent remind the friends of missions, that the funds are required? Where no systematic plan now exists, were a general effort to be made on the approaching season of Epiphany, according to ability, for the Gentiles, and that effort steadily continued, the result would cheer every friend of missions. Especially is it devoutly desired that prayer may prevail for a blessing upon our missions, and that God will send forth laborers.

TEXAS.—The Rev. Mr. Ives states, (Oct. 20,) that in consequence of a promise of \$200 from parties in his parish, two mechanics had undertaken to commence the erection of the church at Matagorda. Mr. A. C. Horton, a member of the parish, who had formerly united in giving the church lot, has now given 600 acres of land for the use of the parish, which at some future time, will no doubt be made available. Mr. Ives still estimates that \$800 or more will be needed to pay off all incumbrances. This sum however will probably be reduced about one fourth, by donations received here since Mr. Ives was

last advised. The Committee had made a special appeal in the hope of raising \$500, but as yet only about \$75 have been received to meet it. Mr. Ives says, "I am much distressed from frequent and pressing calls to visit and preach in other places, with which I am unable to comply, without neglecting this. Could I travel constantly, I believe, by the blessing of God, I could do much for the Church. It is heart-rending to see the field white for harvest throughout this country, and the Church, with one exception, without a laborer in the Republic. How long is this to be so?"

From Houston, a letter dated the 23d Oct. states, that although services had been suspended during several months in the summer, the Sunday school had been continued with evident good results. It was hoped that during the present winter a small chapel might be erected, to be used as a lecture room when the parish shall be able to build a suitable church. The writer looks forward with much earnestness to the consummation of some measure for providing Texas with an Episcopate.

BATAVIA.—After a long interruption of intelligence from the Rev. Dr. Boone, dates to Aug. 6th, have been received. Though still in delicate health, Dr. B. had suffered less for several months, and was enabled to pursue his studies and plans of usefulness with less interruption. He writes, "The boys in the family, (16 in number,) are a great comfort, and give pleasing evidence, (I think I may say all of them,) of being more or less influenced by the instructions they have received. It seems," says Dr. B., "very easy to those afar off to say, 'if you are merely injured by over exertion, the remedy is in your own hands, all you have to do is to relax a little,' but I assure you, the matter, though apparently simple, is by no means easily effected here. We are pledged to all the labor our existing plan of operations calls for; and unless that plan is to be abridged or changed, which it cannot well be any more, without rendering it too small to promise a reward for our labor, we must meet its call or the whole is thrown into disorder."

He says of China: "I do trust the whole Christian, praying public at home have been, and are entreating the Lord to have mercy upon China and her millions of poor heathen idolaters, and to bring light out of this darkness; and to make this the means of a wide and effectual door for the entrance of the Gospel of peace and love into the very heart of that Empire."

“Mrs. B. and myself are both perfectly satisfied we are in the path of duty, and just where the Lord would have us—that we are doing his work, dispensing his word, and that he will see to it himself that it shall not return unto him void. But my dear brother, you know how much need there is of the prayers, and tears shall I say, of all God’s children to moisten and fructify it, that there may be an abundant harvest. We will not doubt that we are remembered in the prayers of many devoted hearts.”

VIEW OF THE MISSION—CAPE PALMAS.—An engraving of the mission premises is preparing for the February number of this work, from a large and well finished sketch drawn on the spot by Mr. Perkins. A view of the Chapel, situated on rising ground, opposite the mission premises, is given at the end of the correspondence, in the present number.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th Nov. to 15th of Dec., 1840.

| | |
|---|----------------|
| DIOCESE OF VERMONT. | |
| Poultney, St. John’s Ch., Rev. L. M. Purdy, (a marriage fee,) | \$5 00— 5 00 |
| DIOCESE OF RHODE ISLAND. | |
| Newport, Trinity Church, (for Jubilee College, Ill., \$26,) | - 76 00— 76 00 |
| DIOCESE OF CONNECTICUT. | |
| Glastonbury, St. Luke’s Ch., \$12 72; Sunday school, \$1 57, | 17 29 |
| Hartford, Christ Church, for Church at Mendon, Ill., - - | 71 00 |
| Huntington, St. Paul’s Church, - - - - | 21 00 |
| New Canaan, St. Mark’s Ch., for Church at Boonville, Mo., | 5 00 |
| New-Haven, Trinity Ch., \$2 80; from the Sunday school for Bishop Kemper’s Mission, \$27 20, - - - - | 30 00—144 29 |
| DIOCESE OF NEW-YORK. | |
| Brooklyn, Christ Ch., Henry J. Beare, for Michigan, - - | 10 00 |
| Flushing, St. George’s Ch., collect. \$54 25; a few Ladies, \$30, | 84 25 |
| Hempstead, St. George’s Church, offerings, - - - - | 9 00 |
| New-York, Family Mite Box, \$6; a Lady, half, \$15, - - | 21 00 |
| Annunciation Ch., collection (inclement day,) - - | 14 43 |
| Ascension Church, Thomas Otis, Esq., - - - - | 50 00 |
| St. Paul’s Church, J. F. Sheafe, Esq., - - - - | 100 00 |
| Poughkeepsie, Christ Church, Mrs. Nichols, - - - - | 20 00 |
| Young Men’s Aux. Ed. & Miss. Soc., for Tennessee, \$62 50; | |
| for Missouri, \$62 50; for Oneida Mission, \$62 50, - - | 187 50 |
| Individual, from “X D.,” - - - - - | 30 00—526 18 |
| DIOCESE OF WESTERN NEW-YORK. | |
| Rochester, St. Luke’s Ch., from the Sunday school, for Sund. schs. in Bp. Kemper’s Mission, \$20; for do. in Illinois, \$20; | |
| Mrs. Sophia Rochester, for Bp. Chase, \$20; T. H. R., for do., \$12; N. J. R., for do., \$10; Young Ladies’ Benevolent Society, \$50; Miss L. L. R., \$5, - - - - - | 137 00—137 00 |
| DIOCESE OF NEW-JERSEY. | |
| Chew’s Landing, St. John’s Ch., Mr. Bateman, - - - - | 5 00— 5 00 |
| DIOCESE OF PENNSYLVANIA. | |
| Holmesburgh, All Saints Ch., and Emanuel Chapel, \$33 50; | |
| Sunday school of the Chapel, \$2; Infant class of do. for In- dian children, \$2, - - - - - | 37 50 |

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| Mercer, St. John's Ch., Miss Eliza Henderson, - - - | 3 00 |
| Philadelphia, Ascension Ch., (for Richmond, Ind., \$5,) - - - | 24 00 |
| Christ Church, from "a poor member," - - - | 10 00 |
| Reading, Christ Church, Joseph L. Stichter, - - - | 10 00 |
| Wilkesbarre, St. Stephen's Church, collection, - - - | 22 86—107 36 |
| DIOCESE OF MARYLAND. | |
| Clear Spring, ——— Church, Edward Colston, Esq., - - - | 24 80— 24 80 |
| DIOCESE OF VIRGINIA. | |
| Amelia co., Raleigh Parish, - - - - - | 18 00 |
| Campbell co., Lynchburgh, St. Paul's Church, - - - | 30 00 |
| Chesterfield co., Dale Parish, - - - - - | 12 50 |
| Mecklenburgh co., Mrs. Sarah Goode, - - - - - | 5 00 |
| Northampton co., Easiville, Hungar's Parish, weekly offer'gs, - - - | 25 00 |
| Port Republic, Mrs. Ann Lewis, - - - - - | 4 00 |
| Spottsylvania co., Fredericksburgh, St. George's Ch., offerings, - - - | 27 80—122 30 |
| DIOCESE OF SOUTH CAROLINA. | |
| Charleston, St. Paul's Ch., - - - - - | 220 00 |
| St. Peter's Church, offerings, - - - - - | 135 00—355 00 |
| DIOCESE OF KENTUCKY. | |
| Louisville, Christ Church, - - - - - | 21 00— 21 00 |
| ARKANSAS. | |
| From the Rt. Rev. Dr. Polk, for the South West, - - - | 500 00—500 00 |
| | \$2,023 93 |

Total contributions since June 15, - - - \$7,607 49

Total payments since June 15, - - - 14,407 72

P. S. Since the date of the above acknowledgment (Dec. 15,) the Treasurer has received the third quarterly payment of the pledge of Grace Church, Philadelphia, and several other liberal contributions, which will be specified in the next number.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from Nov. 15th to Dec. 15th, 1840.

| | |
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| RHODE ISLAND. | |
| Newport, Trinity Ch., for Ch. at Matagorda, Texas, - - - | 25 00— 25 00 |
| CONNECTICUTT. | |
| New-Haven, Trinity Parish, \$50; Ch. at Matagorda, Texas, \$50, - - - | 100 00 |
| Waterbury, St. John's Ch., Sun. Sch. offerings, for education of T. C. Brownell, pupil, C. Palmas, an., - - - | 20 00—120 00 |
| NEW-YORK. | |
| New-York, Mrs. Banyer and Miss Jay, for support of pupil, to be educated as a teacher at Athens, an., \$100; a Lady, \$15, - - - | 115 00—115 00 |
| PENNSYLVANIA. | |
| Holmesburg, Emanuel Chap. Col. class in Sun. Sch. for Missions in Liberia, - - - - - | 40 |
| Philadelphia, St. Paul's Ch., Mon. Con., of prayer, - - - | 27 75 |
| Church of the Ascension, (Miss. Society,) - - - | 19 00 |
| Grace Church, third payment towards the second pledge of \$5000, (one half,) - - - - - | 625 00—672 15 |
| MARYLAND. | |
| Washington co., Clear Spring, Ed. Colston, Esq. - - - | 24 80— 24 80 |
| VIRGINIA. | |
| Amelia co., Grub Hill Church, - - - - - | 15 00 |
| Berkley co., Narbonne Parish, bequest of Mrs. R. Bedinger, for Missions in Greece, - - - - - | 20 00 |
| Cumberland co., mite from self-denial of 2 little Girls, for Africa, - - - | 1 50 |
| Chesterfield co., Dale Parish, - - - - - | 12 50 |
| Halifax co., Roanoke Parish, - - - - - | 15 00 |
| Mecklenburgh co., Mrs. Sarah Goode, - - - - - | 5 00 |
| Northampton co., Hungers Parish, \$50; (one half,) - - - | 25 00 |
| Prince Edward C. H. Sewing Society for Africa, - - - | 17 55 |
| Rockingham co., Port Republic, Mrs. Ann Lewis, - - - | 4 00—115 55 |
| SOUTH CAROLINA. | |
| Charleston, St. Michael's Ch., Miss. Society, - - - | 7 81 |
| St. Paul's Church, - - - - - | 101 00 |
| St. Stephen's Church, - - - - - | 16 83—125 64 |

(Total since 15th June, \$7,319 44.)

\$1,198 14

N. B. Special contribution for Bread Fund at Athens from Ladies in Philadelphia, &c., by Mrs. Bedell, \$312.

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